

THE
AMERICAN
SUNDAY SCHOOL MAGAZINE.

JUNE, 1826.

SECOND ANNUAL REPORT OF THE AMERICAN SUNDAY SCHOOL
UNION.

Presented to the Society on Tuesday, the 23d of May, 1826.

ON the second anniversary of the American Sunday School Union, it becomes the duty of its Managers to submit to the society, and, with its approbation, to the christian public, the annual report of their proceedings.

It is a duty to the discharge of which they come with a deep sense of their responsibility to God and their countrymen; and with gratitude that so many have been found to aid them in their arduous labours, and that heaven, with approving kindness, has given to those labours some proofs of present, and some pleasing earnest of future success.

In their report they are to erect a memorial which shall endure so long as the objects of this society remain to be accomplished; and they would therefore make it a faithful record of past labours, and a pledge which cannot be withdrawn, of future exertion. By these means, they know that while they afford encouragement to those friends of Zion who are interested in their cause, they must stand committed never to remit their exertions, but to extend and increase them as they shall receive the support of the patriotic and christian community.

At the commencement of the past year, your Board felt more deeply than ever the immensity of their work: and they have striven, as they were able, to proportion their exertions to the wants of our growing country. While they look on what they have been assisted to do, their hearts in gratitude exclaim, *Hitherto hath the Lord helped us*; but when the spiritual wants of 12,000,000 of people come before them, they feel that they are engaged in a *great work* which is only commenced. They have felt that the 82,000 scholars which they, at the last anniversary, reported as being in connexion with this society, are but a small portion of the 3,000,000, who, in our country, stand in need of sabbath school instruction. These 3,000,000 the fact of your organization as a national society,

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brings before your board as the subjects of their immediate labours. To arouse public attention to the welfare of these ; to awaken christians, who are asleep, to exertions for their instruction ; and to furnish means for such instruction, we feel to be a work to which our endeavours are equal, only as they shall be seconded by the co-operation of the good, and the blessing of our heavenly Father. But to these objects, great as they truly are, the attention of your board has not been confined. The past operations of the society, and the responsibilities assumed at its formation, have led us to suppose that any judicious system of operations, suited to promote the religious education of the young, would be sanctioned by the general design of this society, and should be so far encouraged by us, as is compatible with entire faithfulness on our part to the specific object we have in view, viz : the promotion of sabbath school instruction. If, then, we can create and meet a demand for books adapted to improve the heart of the young, we are called to do so by the design of your society—that of training up the child *in the way he should go*, that when he is old he may not depart from it. For your board are aware that there is an adaptation in the means to produce the ends they are designed to accomplish, and if proper care is taken to place before youth none but fair examples, and to put into their hands only those books which will store the mind with useful knowledge, and convey to it religious truth, with the blessing of God, they will grow up with a character respectable and virtuous.

The demands of your Society on the labours of its managers are of so varied a character, that we have felt it necessary to appoint committees from our own number, in order to conduct its business with greater precision and despatch.

The COMMITTEE OF PUBLICATION, which came into existence with the Philadelphia Sunday and Adult School Union, has a large and important field of exertion allotted to it in the operations of your board. Fifteen hundred copies of the American Sunday School Magazine, issued under the superintendence of this committee, have been published monthly during the past year. The subscriptions to this work entirely cover its expense, and would, if increased to the extent its utility justifies, become a source of considerable income to the society. Though on account of the pressure of our business, this publication has not been prepared with that attention which its importance demands, we have abundant reason to believe its influence has been great and salutary. It has been the means of diffusing a knowledge of sabbath school exertions ; of leading, in several instances, to the formation of new schools and auxiliaries ; and of advancing, in various ways, the interests of your society. Your Managers have observed with regret, that improper books are too generally placed in the hands of youth—books abounding with foolishness, vulgarity and falsehood, or otherwise deficient in relation to their moral influence. And the experience of the civilized world de-

monstrates that the character of the man is built on the principles instilled into the mind of the child. Your board have felt desirous therefore, not only of furnishing their own schools with suitable books; but of introducing such books into schools of a different description, and of rendering them so abundant as to force out of circulation those which tend to mislead the mind, and to fill it with what must be injurious to it in subsequent life. This object they think of an importance equalled only by the value of character in this world, and the soul's everlasting welfare in the next. Feeling thus, they have endeavoured to increase the number and size, and to elevate the character of their publications.

In pursuing this department of their labours, your board have been able to find but few books, which, without alteration, are suitable to be placed in the hands of children. They have not been backward therefore to assume the high responsibility of revising and altering the books they have published, wherever alterations seemed necessary. They have chosen to do this rather than tamely issue sentiments which in their consciences, they believe to be false, or inconsistent with the purity of divine truth.*

The title of the little magazine alluded to in the last report, under the name of "Teacher's Offering," has been changed to *YOUTH'S FRIEND*. It was commenced in January 1825, with an edition of 3000 copies, and less than *fifty* subscribers. In August of the same year the edition was increased to 5000 and the back numbers reprinted. In April of the present year, the edition was increased to 7000, and subsequently to 10,000. This little publication is eagerly sought for by the children of our schools, and finds its way into families of different persuasions. Were the rapidity, with which it has gone into circulation, a sure test of its utility, that utility would be almost unexampled. Two thousand copies are subscribed for, in this city alone, and exertions will be made to circulate it in other places.

A Primer has been compiled by a member of your board and presented to the society, with the stereotype plates from which it is printed; on condition that twenty-five cents on every hundred copies sold, be appropriated to the Missionary Fund.

Besides the periodical works, the following books have been published by your board during the year.

201,500	Reward Books,
46,000	Tracts,
5,296	Decalogues,
14,000	Catechisms,
9,000	Spelling Books,
460,000	Tickets,
18,500	Hymn Books,
2,000	Appendix to Hymn Book,

* See Appendix No. II.

11,000 Alphabetical Cards,
8,500 Catalogues,
4,000 Adult Spelling Books,
2,250 Primers,
3,000 First Annual Report,
27,807 Other Publications,

amounting in all to 904,403.

Besides these your board have received from the London Sunday School Union a donation of upwards of 300 premium and other books, for which they most heartily thank that society, not only on account of its intrinsic value to us, but because it is a pledge of their countenance and brotherly affection.

The stereotype plates of your society have increased from 1000 pages to 3,181 in the past year.

At the last anniversary, the Depositories for the sale of your publications, amounted to seven: their number has been increased to forty-seven. Their multiplication seems indispensably connected with the prosperity of the sabbath school cause. We would therefore recommend the establishment of Depositories to the attention of your auxiliaries, and can safely assure them, that their contributions cannot be expended in a manner better calculated to promote the object of this society.

During the year your board have organized a COMMITTEE OF MISSIONS, within their own body. Under their direction, thirty one missionaries have been employed. In reports of schools in connexion with your society, we have unequivocal testimony that missionary labours would be gratefully received and attended with signal success. They are called for by the necessity which exists of rousing christians to sabbath school exertions, and directing their early endeavours; by the ignorance of your plans which too widely prevails; and by the importance of reviving some schools now languishing, and of modifying others which may not be in all respects judiciously conducted. Missionaries seem to your board well nigh indispensable, whether we consider the prosperity of schools now existing, or the necessity of a further execution of your projects.

Impressed with this belief, we have resolved that the sums paid by societies, when becoming auxiliary, shall be appropriated to the Missionary Fund. We have also observed, with pleasure, that some associations of teachers have made a similar appropriation of their collections at the Sunday School Concert of Prayer; and we would recommend their example to the imitation of all teachers of schools in connexion with this Union.

But, without a very considerable augmentation of our annual income, we shall be compelled, not only to refrain from those extensive operations, absolutely necessary to complete success in our undertaking, but to relinquish many promising plans, the execution

of which is already commenced. This is sufficiently evident from the fact, that your treasury is in debt to the amount of four thousand dollars.

Your board have felt that while such was the state of your treasury, it behooved them, either entirely to suspend their operations, or to take most vigorous measures for the purpose of increasing their funds. Accordingly, in October last, they appointed a committee 'whose duty it should be to devise, and as far as practicable execute, with the consent of the board, plans for increasing the funds of the Union.' At the recommendation of this committee, your board determined to appoint a General Agent, who shall obtain subscriptions to the society and its magazine; form auxiliaries; visit and establish sunday schools; correspond with individuals favourable to our cause; awaken interest, and obtain funds in our principal cities and towns; and employ such, and so many persons, as your board shall approve, to aid him in his labours.

Your board have appointed a person, in whom they can repose entire confidence, to this responsible and arduous office.

This board confidently expect that the labours of their committee and agent will be attended with such success as entirely to relieve them from their embarrassments. They cannot believe that a generous and christian public, feeling the importance to this country and the world, of the religious education of youth, can suffer this society to languish through want of that pecuniary support which can be so easily furnished. We trust men who love their country, and christians to whom the welfare of souls ready to perish is dear, will so far encourage us with their contributions as to give to our operations a wider scope and freer progress.

During the year, a bindery for your society's publications has been established under the same roof with the General Depository, The necessity of having the whole business of the board conducted under its immediate superintendence, and the increasing amount of that business, render it indispensable in the view of your board, that some suitable building should be erected in this city for the accommodation of the society. They are desirous of drawing the attention of the citizens of Philadelphia to this object, believing that they would willingly afford that aid to the only charitable society strictly national, having its seat here, which the inhabitants of a neighbouring city have so nobly furnished to two of our national societies located among them.

In giving a brief view of the state of the schools in connexion with this Union, we shall pursue the arrangement adopted in our last report, beginning with

MAINE.

Early in the present year, a State Union, auxiliary to this society, was formed at Portland, under favourable auspices; but on account of its recent organization, the particulars in relation to all its

schools have not been ascertained. But from the report we judge there cannot be less than one hundred schools, thirteen hundred teachers, and six thousand scholars in the state. The system observed in the school at Gorham merits particular attention. In this school the customary system of rewards is dispensed with, and the use of the library substituted in its place. A depository of your books has been established at Portland, which, if judiciously managed, cannot fail to advance the cause of sabbath schools, already flourishing in the state of Maine. During the past year, sabbath schools in

NEW-HAMPSHIRE

have greatly increased in number, and the subject of sabbath school instruction is beginning to receive the attention which its importance demands. The first anniversary of the New-Hampshire Union, celebrated at Lyme, was attended by two clergymen, who were delegates from your society. From actual returns, there are in this state sixty-six schools, four hundred and ninety teachers, and five thousand scholars. But, from more recent information, we judge there cannot be less than one hundred and thirty-two schools, fourteen hundred teachers, and eight thousand scholars.

VERMONT,

during the past year, has organized a State Union. It embraces, according to our estimate, sixty schools, four hundred teachers, and four thousand eight hundred scholars. A missionary in your employ succeeded in forming, in this state, ten smaller societies auxiliary to the American Sunday School Union, having in their connexion twenty five schools, one hundred and thirty-eight teachers, and nine hundred and twenty-three scholars; making in this state eighty five schools, five hundred and thirty-two teachers, and five thousand seven hundred and twenty-three scholars. In the state of

MASSACHUSETTS,

where education is so generally diffused, sabbath schools are not thought unnecessary by the friends of youth. On the evening of our last anniversary, a State Union was formed in Boston, auxiliary to this society. This Union reports eighty-one schools, eight hundred and thirty-five teachers, and six thousand and seventy-eight scholars. Your board are aware that this account exhibits but a part of the sabbath school operations of this state. They are happy in learning that the managers of the State Union have now in their employ agents, whose duty it is to visit the towns in Massachusetts, for the purpose of forming sabbath schools to be united with their society. You have also an auxiliary at Salem, from which no report has been received. The two societies in

RHODE-ISLAND,

reported last year as auxiliaries, are now embraced in a State Union, which was organized at Providence in July last. A missionary has been appointed by your board to labour within its bounds. The returns from this society are too imperfect to enable us to state the exact number of schools or scholars. But we suppose there cannot be less than twenty-eight of the former, and seventeen hundred of the latter, under the care of two hundred and eighty teachers. The

CONNECTICUT

State Union reports fifty-four schools, twelve hundred and forty-one teachers, and seven thousand and eighty-three scholars. In the state of

NEW-YORK

fourteen auxiliaries have been organized during the past year, principally through the efforts of missionaries appointed by your board. Next to the two auxiliaries in the city of New-York, the most important, perhaps, is the Western Sunday School Union. Your board would mention as a fact of peculiar interest, that, during the past year, fifty teachers, and two hundred scholars, in connexion with that society, have made a public profession of religion. The Female Union of New-York City, have thirty-five schools, four hundred and eight teachers, two thousand six hundred and forty-two scholars: twenty-three teachers and eighty-eight scholars have made a public profession of religion since your last anniversary, and since the formation of this society in 1816, five hundred and sixty-three teachers and scholars have united with the visible church. The Male Union in the same city has sixty schools, seven hundred and seventy-four teachers, five thousand and one scholars: forty-six teachers, and thirteen scholars have professed religion during the past year, which, added to those before reported, make four hundred and thirteen scholars and teachers, who, since the formation of this society, have united themselves with the people of God. In this state there are twenty-two auxiliaries, three hundred and forty-one schools, three thousand two hundred and ninety-five teachers, and twenty-two thousand eight hundred and eleven scholars, and Sunday school libraries containing in all 4158 volumes. During the year a total of one hundred and twenty-eight teachers and three hundred and nineteen scholars, have made a public profession of their attachment to Christ.

NEW-JERSEY

has forty-seven auxiliaries; one which was in existence last year has been dissolved; three have been united with the Essex County Union, and five new ones formed. These forty-seven auxiliaries embrace two hundred and ninety-three schools, two thousand and twenty-five teachers, and thirteen thousand seven hundred and ten

scholars. One hundred and seventeen teachers, and forty-four scholars have professed religion during the past year. It is stated, in the report of the Essex County Union, that the late revival in Newark commenced in a sabbath school concert of prayer. At the time of making our last annual report, there were, in the state of

PENNSYLVANIA,

one hundred and seventy auxiliaries. Of these one has been discontinued; five have been connected with auxiliary unions; nineteen new auxiliaries have been formed, making the present number one hundred and eighty-three. These auxiliaries, exclusive of those in the city, have under their patronage four hundred and sixty-eight schools, three thousand six hundred and twenty-eight teachers, and twenty-five thousand one hundred and fifty seven scholars. In the city of Philadelphia and its immediate suburbs, there are eighty-nine schools, twelve hundred and fifteen teachers, and eleven thousand two hundred and forty scholars; being an increase during the last two years of four thousand scholars. In the whole state there are five hundred and fifty-seven schools, four thousand eight hundred and forty-three teachers, and thirty-six thousand three hundred and ninety-nine scholars in connexion with your society. In

MARYLAND

there are forty-five schools, four hundred and sixteen teachers, and three thousand one hundred and fifty-eight scholars. Nineteen teachers and ten scholars have made public profession of religion within the past year. In the state of

DELAWARE

are twenty-seven schools, one hundred and eighty-seven teachers, one thousand six hundred forty-one scholars. Eleven teachers, and twenty-seven scholars have professed religion during the past year. The sabbath schools now existing in this state expend only about one third of the appropriation made by the legislature for the support of such schools. Six new auxiliaries have been formed in

VIRGINIA,

making the present number fifty-six. Under their care are fifty-six schools, six hundred and five teachers, and four thousand five hundred and eighty-eight scholars.

NORTH CAROLINA

contains forty-six schools, three hundred and fifty-two teachers, two thousand six hundred and forty-eight scholars. Some missionary service has been performed in this state during the past year which has been attended with success.

SOUTH CAROLINA

has twenty-nine schools, two hundred and seventy-nine teachers, and one thousand nine hundred and twenty-five scholars. In

GEORGIA,

there are thirty-three schools, two hundred and fifty-four teachers, one thousand nine hundred and eighty scholars. A depository has been established at Augusta which is conducted with spirit and is highly useful. In

ALABAMA

are four schools, thirty-nine teachers, three hundred and fifty-two scholars. Your board have a depository at Mobile, and a missionary labouring in this state.

MISSISSIPPI

has three schools, twenty-four teachers, and one hundred and seventy-two scholars,

LOUISIANA,

one auxiliary, one school, five teachers and fifty scholars ; and

TENNESSEE,

one auxiliary, three schools, thirty-five teachers, two hundred and sixty-one scholars. We regret to say that the two schools at Nashville in this state have been discontinued. In

KENTUCKY

there are eight schools, eighty-two teachers, seven hundred and thirty-two scholars. A depository has been established at Louisville.

OHIO

reports sixty schools, three hundred and thirty-nine teachers, two thousand nine hundred and twenty-nine scholars. Depositories have been established at Cincinnati and Warren in this state.

INDIANA

has several auxiliaries, one of which is a State Union. But the accounts we have received from it are too imperfect to enable us to state the number of schools and scholars with precision. An estimate however will be given in the table accompanying the report. The schools in the state of

MISSOURI AND ILLINOIS

are connected under one general Union. By the labours of your

missionary they have been increased in the past year to one hundred and six schools, instructed by four hundred and seventy-two teachers, and containing three thousand six hundred and ninety-seven scholars. Of the teachers and scholars seventy-one have made a profession of religion since our last annual report. In the

ARKANSAS TERRITORY

you have one auxiliary connected with the interesting mission at Dwight in the Cherokee nation. In the

TERRITORY OF FLORIDA

you have one auxiliary, from which no report has been received.—
In the

TERRITORY OF MICHIGAN

you have one auxiliary, two schools, twenty-nine teachers, two hundred and eighty scholars: And in the

DISTRICT OF COLUMBIA

there are twenty-two schools, two hundred and seventy-five teachers, two thousand four hundred and fifty-two scholars.

According to the accounts received by your board during the year, we are able to state that there are, in connexion with your society, *four hundred auxiliaries, two thousand one hundred and thirty-one schools, nineteen thousand two hundred and ninety-eight teachers, and one hundred and thirty-five thousand and seventy-four scholars.* Your auxiliaries report four hundred and sixty-eight teachers, and five hundred and thirty-two scholars, as having become hopefully pious since the last anniversary. These added to the amount reported, according to the estimate your board were at that time able to make, give a grand total of four thousand. But we have reason to believe that the reports of your auxiliaries embrace not more than one half of those who have become christians since their connexion with your schools. The increase of sabbath scholars in connexion with your society, during the past year, is forty-two thousand three hundred and seventy-seven. Estimating the number of sunday scholars in the United States not connected with this Union, at forty-four thousand nine hundred and twenty-six, gives a grand total of one hundred and eighty thousand who in this country actually receive the benefit of sabbath school instruction.

In the last report, your managers presented a general survey of sunday schools throughout the world so far as information could be obtained, and their number, exclusive of those in the United States, was supposed to be eight hundred and fifty-seven thousand nine hundred and five. Our information concerning foreign countries has not since that period, been greatly augmented, though we are

able to state that Great Britain and Ireland report an increase of one hundred and ninety-four schools, six hundred and seventy teachers, and twenty-five thousand seven hundred and twenty-two scholars. If the present number of scholars in foreign countries is nine hundred thousand, and your board think the number cannot be less, and if the number in the United States not connected with this society be, as before stated, the one hundred and thirty-five thousand and seventy four under your care being added, will give a grand total of one million and eighty thousand sabbath scholars in the world. But this sum, though large, is only the one thousand and fiftieth part of that portion of the population of this earth, who, were proper means employed, might be brought under the influence of sabbath school instruction.

We are happy in being able to report, that there have been, both in this country and Great Britain, manifest improvements in the mode of conducting sabbath schools. One of these, in which your managers cannot refrain from expressing their most hearty concurrence, is the limitation of scripture lessons and the allotment of the same lesson to the class or classes which may be engaged in the study of the sacred Scriptures. Though your board are pleased with the diligence which is exhibited in committing many passages of the word of God to memory, they cannot refrain from saying that they consider the number of verses recited no unequivocal evidence of the advancement of your scholars in divine knowledge. The words which are learned to day may be forgotten to-morrow; but what is clearly understood and forcibly felt, may remain to enlighten the mind and purify the heart forever. Your board would therefore recommend to their teachers, and they would urge it as a matter of first importance, that they discourage, as far as they can safely do so, the reciting of Scripture lessons by rote, merely for the sake of repeating a great number of verses: and that they endeavour to make their scholars understand and apply to themselves the truth of revelation. For we would wish it to be distinctly understood, that your object is to hasten, by the most judicious systems of instructing the rising generation in religious truth, the fulfilment of that prophecy which says *the earth shall be full of the knowledge of the Lord*. In this endeavour it is in the power of your clerical brethren to render you much assistance by explaining to the teachers, in Bible classes or otherwise, during the week, the lesson to be recited on the succeeding sabbath.

Another improvement, the good effects of which are too obvious to be overlooked, is the establishment of juvenile libraries in connexion with sabbath schools. In some schools the privilege of using the library is the only reward of merit, and the forfeiture of that privilege the only punishment inflicted. But the benefit of the library is by no means confined to the scholars. By it a taste for reading is created in the older inhabitants of a neighbourhood, and religious knowledge, communicated in the most instructing

way, finds an entrance into families to which it could gain access by no other means. The mother of one of our boys, says the tenth report of the New-York Union, will ever have cause to praise God for the institution of the sabbath school library. The Life of Mrs. Graham, obtained at school by her son, was the means which God blessed to the saving of her soul.

In a few of your schools, another improvement has been introduced worthy of general imitation. It is the formation of those into Bible Classes who have enjoyed, for some time, the common advantages of religious instruction, which sabbath schools afford, and have arrived at a suitable age. By means of these, youth, when they have become too old willingly to submit to the usual exercises of the school, may yet receive the benefit and be subject to the restraints of religious instruction. The promotion of Bible Classes in connexion with their other operations has come before your board as a subject of high interest. Facts too numerous and well attested to be doubted for a moment, speak of the value of Bible Class instruction; and your board feel constrained, by the design of their organization, to take such measures as are consistent with their other duties, for its extension, and do therefore recommend it to the earnest adoption of every friend of their cause.

We are able to say that your society has made a decided progress during the past year in the favour of the wise and good. The number of its friends is greater, and their concurrence in its plans more earnest and hearty than at any preceding time. Among them more of system and union exists. Acquaintance has been formed between those who pursued their benevolent labours at a distance from each other, and they have co-operated in the work of training the young in the way they should go. One of the means which has operated to produce this result, is the circulation of your Magazine; another is the Sunday School Concert of Prayer, held on the second Monday evening in the month. This meeting, though it met at first with some opposition, has been extensively observed, and followed by results greater and happier than your board dared to anticipate.

In conclusion, though your board claim not for your society a rank the highest in the scale of christian charity, they do claim that it holds a place distinct and peculiar, and that its object is one in behalf of which the church, with its united energies, and the patriot, with his most disinterested services, should eagerly enlist. That it consults the interest as well of the poor as of the rich, and that its operations are silent and unobtrusive, and consist in great part of minuteness and detail, do by no means diminish its utility and importance. If, from the young the church is to look chiefly for its increase, then is your society consulting the best interests of the church, and deserves the countenance of all who can say to Zion, *peace be within thy walls, and prosperity within thy palaces*. If the virtue of a people depend on the principles imbibed in youth, and if, in a government like ours, the prosperity of the nation depend, as without controversy it does, on the virtue of the people, then is

your society, in common with other causes, laying the foundation of our nation's prosperity. It is implanting in the hearts of the people those principles which alone can qualify them to be good citizens, and can preserve the nation from that ruin with which it will be overwhelmed, should vice and infidelity loosen the restraints of virtue, and make our population a turbulent mass of moral pollution. Other societies have urged the unparalleled increase of our country as a reason why their objects should hold a prominent place in public estimation. We have done so also, and repeat this plea only because we would have it rest with tenfold weight and urgency on the minds of every member of this society. For it is a fact which it is not the part of wisdom to contradict,—that an increase of population is no unequivocal evidence of national prosperity, unless it can also be shown that moral restraints increase in their due proportion. But we have sad evidence to fear, that, in relation to our own country, this is not the fact. The increase of population far outstrips the extension of christian knowledge. But, divesting themselves as far as they are able, of any undue partiality for this society, your board see in it an engine, which, when put into full operation, will work with great and unexampled power. When it has extended itself to every hamlet where teachers can be obtained, and has spread itself over the whole ground of the religious education of youth, its operations will keep pace with every increase of our population; it will be the means of training up a people comparatively virtuous; it will fill our vacant pulpits with preachers of righteousness, furnish missionaries for the Pagan world, and people the deserted tents of Zion. Already many who were your scholars are preparing for the ministry, some are proclaiming the unsearchable riches of Christ, one is preaching the gospel in a heathen land; and, by persisting in the course you have commenced, unless providence in its operations ceases to be immutable, you will hasten the day so strikingly portrayed in that scripture which your board has adopted as its motto and signet, when the passions of men represented under the figure of wild beasts, shall be tamed, when **THE WOLF SHALL DWELL WITH THE LAMB, AND THE LEOPARD SHALL LIE DOWN WITH THE KID; AND THEY SHALL NOT HURT NOR DESTROY IN ALL MY HOLY MOUNTAIN: FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD.**

TREASURER'S REPORT.

Hugh De Haven, Treasurer, in account with the American Sunday School Union.

DR.

CR.

1825—May 20.

To Balance,.....	\$ 623 27	By Cash. Paper,.....	\$ 5889 29
Cash. Amount of sales } received from the } agent, }	8399 7	Do. Printing,.....	2728 43
Do. Life subscriptions,	1120 00	Do. Stereotype plates,	1671 91
Do. Annual subscrip- } tions, }	417 00	Do. Binding,.....	1727 39
Do. Initiatory fee of } S. S. Societies, }	48 00	Do. Stitching,.....	753 46
Do. Donations,.....	947 49	Do. Rent,.....	325 00
Do. Youth's Friend,...	546 55	Do. Missionary Fund,	48 00
Do. S. S. Magazine,..	981 05	Do. Incidental Ex- } penses of the } Depository & } Com. Rooms, }	735 74
Do. Collected by a } missionary, }	15 25	Do. Editor and Cor- } respond. Sec. }	700 00
Do. Rent of back room,	25 00	Do. Agent,.....	550 00
Do. Loans,.....	3100 00	Do. Books & station- } ary account, }	200 00
		Do. Wilbur's Testa- } ment, }	76 40
		Do. Engravings,.....	400 37
		Do. Collector,.....	130 00
		Do. Interest on Loans,	82 50
		Do. Insurance on } stock of \$5000 }	13 33
		Do. Sundries,.....	133 59
		Do. Balance,.....	57 27
	<u>\$ 16,222 68</u>		<u>\$ 16,222 61</u>

Balance in the hands of the Treasurer, May 22, 1826, \$57 27.

There was due to John Farr, at the Annual Meeting of May, 1825, One Thousand Dollars. The following loans have been procured during the past year, viz:

John Farr, Fifteen Hundred Dollars.

Alexander Henry, Seven Hundred and Fifty Dollars.

Assheton Claxton, Seven Hundred and Fifty Dollars.

The New-York Female Union, One Hundred Dollars.

Making the whole debt Four Thousand One Hundred Dollars. Four Thousand Dollars bearing an interest of six per cent. per annum, and One Hundred from the New-York Female Union Society without interest.

We certify, that we have examined and compared the above account with the vouchers, and find it correct, and that there is a balance in the hands of the Treasurer, of fifty-seven dollars and twenty-seven cents, due to the Society.

JOSEPH L. INGLIS, }
WILLIAM A. BUDD. } Committee.

Philadelphia, May 22, 1826.

Hugh De Haven, Treasurer, in account with the Missionary Fund.

DR.

CR.

1825.		1825.	
May 20, To Balance,.....	\$62 28	By Cash, Abner Morse,	\$50 00
Cash, New Haven }	6 00	Do. Jos. Myers,....	25 00
concert of prayer, }		Do. Low Finlow,..	5 00
Do. Utica do.	13 00	Do. Alex. Henry,	
Do. Boston do.	12 40	for amt. ad-	
Do. Philad. do.	118 37	vanced for a	25 00
Do. Life subscription,	30 00	Missionary, }	
Do. Donation,	58 37	Do. A. Claxton,....	4 50
Do. Am. S. S. Union,	48 00	Do. Ditto,.....	43 50
Do. Initiatory fee of }		Do. T. Alden,.....	20 00
S. S. Societies, }	138 00	Do. H. Wilbur,....	50 00
		Do. Jas. Crawford,.	25 00
		Do. John W. Peck,	66 50
		Do. Ditto,.....	8 50
		Do. T. Alden,.....	30 00
		Balance,.....	133 42
	<u>\$486 42</u>		<u>\$486 42</u>

Balance in the hands of the Treasurer, \$133 42.

We have examined the above account and find it correct, and that there is a balance in the hands of the Treasurer, of one hundred and thirty-three dollars forty-two cents, due the Missionary Fund.

JOSEPH L. INGLIS, } Committee.
WILLIAM A. BUDD. }

Philadelphia, May 22, 1826.

SECOND ANNIVERSARY

OF THE

AMERICAN SUNDAY SCHOOL UNION.

The second anniversary of this institution was celebrated in Philadelphia on Tuesday the 23d of May inst. in the First Presbyterian Church, Washington Square. ALEXANDER HENRY, Esq. President, took the chair at half past seven o'clock, P. M. and the throne of grace was addressed by the Rev. JAMES LAURIE, D. D. of the Presbyterian Church, Washington City. The Rev. GEORGE

Boyd, of the Episcopal church, Philadelphia, read the Ode, written for the occasion by Mr. W. B. Tappan, which having been sung to the tune "*Italy*," that inimitable composition of Sacchini, the Treasurer's report was read by SILAS E. WEIR, Esq. Vice-President. The annual report of the Board of Managers was then read by the Rev. GEORGE HOWE, of the Theological Seminary, Andover, by whom it was written.

On motion of the Rev. WILLIAM HAWLEY, of the Episcopal Church, of Washington City, seconded by Mr. JOSIAH BISSELL, jun. of Rochester, New-York,

Resolved, That the report just read be accepted and adopted, and published under the direction of the Board of Managers.

On motion of the Rev. W. T. BRANTLY, of the Baptist Church, (late of Georgia,) of Philadelphia, seconded by WILLIAM H. MAXWELL, Esq. of Norfolk, Virginia,

Resolved, That the retrospect of the past year affords the most animating encouragement to the friends of the American Sunday School Union; and that the blessing it has conferred on our country demands a return of the cordial support and liberal patronage of every christian and patriot.

On the motion of J. K. MITCHELL, M. D. of Philadelphia, seconded by SAMUEL WILSON, M. D. of Philadelphia,

Resolved, That the location of this National Institution in Philadelphia has been a signal blessing to her population, as is evidenced by the great increase of sabbath scholars; and that it is both the duty and privilege of her citizens to furnish the managers with ample means to prosecute the important objects of the society.

On motion of the Rev. S. MERWIN, of the Methodist Episcopal Church, of Philadelphia, seconded by the Corresponding Secretary,

Resolved, That the facts stated in the report, furnish unequivocal evidence of the increasing prosperity of sabbath schools, and call for the expression of devout gratitude to God for the special favour with which he has crowned the labours of his servants in this interesting sphere of christian benevolence.

On motion of the Rev. B. B. WISNER, of the Congregational Church, of Boston, Massachusetts, seconded by the Rev. Z. S. BARSTOW, of the Presbyterian Church, New-Hampshire,

Resolved, That this meeting view with the liveliest interest the missionary enterprise as connected with this society, in promoting the formation of new schools and auxiliaries to the American Sunday School Union, and that it be recommended to the managers to prosecute this department of their labours to the utmost possible extent.

On motion of the Rev. JOHN CHESTER, D. D. of the Presbyterian Church, of Albany, New-York, seconded by the Rev. JUSTIN EDWARDS, of the Congregational Church, Andover, Massachusetts,

Resolved, That the rapidly increasing population of our country calls upon the friends of sabbath schools, and upon ministers of the gospel especially, to employ their greatest efforts in promoting the number and efficiency of these benevolent institutions in every part of our land.

The question having been taken on the last resolution, the exercises were concluded with the benediction, pronounced by the Rev. THOMAS M'AULEY, D. D. LL. D. of New-York, Moderator of the General Assembly; and the society proceeded to consider some amendments of the Constitution, which had been recommended by the Managers, and these having been adopted, twelve managers were elected to fill the vacancies of those whose term of service had expired.

In moving and seconding the above resolutions, the following gentlemen addressed the meeting, viz. Rev. Messrs. Hawley, Brantley, Merwin, Wisner, the Rev. Dr. Chester, and Dr. Mitchell, and Messrs. Bissel and Maxwell, the substance of whose remarks are preparing for the press.

The following gentlemen attended as delegates from auxiliary societies, viz.

Rev. B. B. Wisner, Massachusetts Sunday School Union.

Mr. Harvey Fisk, Western Sunday School Union.

Rev. Z. S. Barstow, New-Hampshire Sunday School Union.

VOL. III.—Z

Rev. Samuel Tait, } Mercer County Sunday School Union.
 Rev. James Munson, }
 Mr. Josiah Bissell, Jr. Monroe County Sunday School Union.
 Rev. John Chester, D. D. } Albany Co. S. S. Union.
 Rev. H. R. Weed, }
 Rev. Norris Bull, Livingston County Sunday School Union.
 James H. Handy, Esq. } District Columbia S. S. Union.
 Rev. James Laurie, D. D. }
 Rev. Reuben Post, }
 Rev. Mr. Vernon, Rhode Island Sunday School Union.
 Rev. Charles A. Boardman, } Connecticut Sunday School Union.
 Jeremy L. Cross, Esq. }
 Joshua W. Raynsford, Esq. Susquehanna County S. S. Union.

Every arrangement was made for the accommodation of the audience which the spacious house would afford, but many hundreds who came to the doors were unable to obtain seats.

ODE,

SUNG AT THE SECOND ANNIVERSARY OF THE AMERICAN
SUNDAY SCHOOL UNION,

May 23, 1826.

If this low vale of strife and tears
 Were never sunn'd by Mercy's beam,
 Where gladness now, O God, appears,
 How dark would thy creation seem!
 Reveal'd in splendours was thy name,
 When morn her banners first unfurl'd;
 Yet lovelier is the Light that came,
 Shedding Redemption o'er a world.

To this high impulse man has bow'd,
 And frigid hearts have learn'd to love;
 The fierce are humbled, on the proud
 Sits meekness like a peaceful dove;
 Now are the mighty of the earth
 Workers with God—now hoary age
 Pants to partake the second birth,
 Now children are his heritage.

Earth has a theme allied to heaven,
And joys like those that linger there,
When to these lispings ones is given
The artless eloquence of prayer ;
'They waken too, a trembling string,
—While holy rapture warms and thrills,
With hymns as sweet as seraphs sing
Upon those everlasting hills.

Our hearts rejoice—our bosoms glow—
This hour what cheering visions rise !
These children nurtur'd thus below
Shall swell the assemblies of the skies !
Glorious will be his diadem,
And songs and ecstasies unknown,
Who forms for God one beauteous gem
To sparkle on th' eternal throne !

OFFICERS OF THE AMERICAN SUNDAY SCHOOL UNION, 1826-7.

PRESIDENT.

ALEXANDER HENRY, *Philadelphia.*

VICE PRESIDENTS.

JOSEPH L. INGLIS, *Philadelphia.*

SILAS E. WEIR, *Philadelphia.*

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DOCTOR GEORGE JONES, *Savannah, Georgia.*

ALFRED HENNEN, Esq. *New Orleans, Louisiana.*

HON. JAMES H. PECK, *Judge of the United States District Court, St. Louis, Missouri.*

HIS EX. EDWARD COLES, *Governor of Illinois, Vandalia.*

HON. BUSHROD WASHINGTON, *Justice of the Supreme Court of the United States, Mount Vernon, D. C.*

HON. THOMAS WORTHINGTON, *Chillicothe, Ohio.*

TREASURER.

HUGH DE HAVEN, *Philadelphia.*

SECRETARIES.

FREDERICK W. PORTER, *Corresponding Secretary.*

ABRAHAM MARTIN, *Recording Secretary.*

MANAGERS.

For one Year.

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JOSEPH H. DULLES,
FREDERICK ERRINGER,
JOSEPH P. ENGLES,

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WILLIAM H. RICHARDS,

SAMUEL HUBBARD, *Boston, Massachusetts.*

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JOSIAH VINTON, Jr. *Brighton, Massachusetts.*

For two Years.

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SOLOMON ALLEN,
JOHN FARR,
ISRAEL KINSMAN,

JAMES B. LONGACRE,
ALEXANDER COOK,
JOHN OWEN,
JOHN C. PECHIN,

J. S. GOODMAN, *Cincinnati, Ohio.*

GEORGE HUNTINGTON, *Rome, New York.*

EUROTA P. HASTINGS, *Detroit, Michigan.*

THOMAS STOKES, *of the city of New York.*

For three Years.

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JOHN Y. CLARK,
JOHN GODDARD,
LEVI GARRETT,

E. W. SEELEY,
ABEL VINTON,
AMBROSE WHITE,
SILAS E. WEIR,

TIMOTHY D. WILLIAMS, *New York City.*

ANDREW ADGATE, *Baltimore, Maryland.*

GEORGE W. COE, *Savannah, Georgia.*

WILLIAM MAXWELL, *Norfolk, Virginia.*

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JOHN M. ATWOOD,
JOSEPH H. DULLES,

JAMES B. LONGACRE,
JOHN Y. CLARK.

Committee of Building.

JOSEPH H. DULLES,
SOLOMON ALLEN,
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Committee of Account.

ABEL VINTON,

E. W. SEELEY.

Committee of Missions.

ALEXANDER HENRY,
JOSEPH L. INGLIS,
AMBROSE WHITE,

ALEXANDER COOK,
LEVI GARRETT,
FREDERICK ERRINGER.

Committee of Arrangements.

E. W. SEELEY,
JOHN C. PECHIN,

FREDERICK ERRINGER.

Committee of Ways and Means.

JOSEPH L. INGLIS,
JOHN GODDARD,
ABEL VINTON,

SOLOMON ALLEN,
SILAS E. WEIR.

REV. MR. HAWLEY'S ADDRESS,

Delivered at the Second Anniversary of the American Sunday School Union.

On moving the first resolution, the Rev. Mr. Hawley made the following remarks:

In rising to offer the resolution I hold in my hand, which I have been kindly requested to present for your consideration, while I would express the very sincere gratification it has given me to be present at this interesting meeting, I feel constrained to confess my unwillingness to occupy your attention by any remarks of mine on this occasion. More especially do I feel this reluctance from the consideration, that there are many gentlemen present, to whom the subject of Sunday schools, with all the diversified and important benefits with which they are calculated to enrich and bless vast multitudes of mankind, must be much more familiar than to myself; and therefore, far better prepared to do justice to the great cause in which we are engaged.

But yielding to none in feelings of more lively interest in their behalf, permit me to crave your indulgence but for a few minutes.

Sir, whether we consider this subject in a social, political, moral, or religious view, each of which presents a wide field for interesting discussion, and embraces so great a variety of topics, that in the few remarks I have to make, they must necessarily be very general.

It must be obvious to every reflecting mind, that the social character of man, independent of the influence of religion, should ever operate as a powerful motive to induce him to draw as closely as possible, the kindred ties of our common nature—to unite the members of the human family in the closest bonds of mutual sympathy and regard; to cultivate, and if possible, superinduce upon the warring principles of our fallen nature, those amiable and benignant affections, the cultivation of which, has a direct and powerful tendency to promote the happiness and prosperity of every community; in a word, to restore to fallen man, as far as is consistent with the depravity of his apostate nature, those dispositions and feelings with which he was endowed when he came from the hand of his Creator.

For the accomplishment of this very important, and in every way desirable object, no plan, on a large and extended scale, has hitherto been successfully put in operation.

But, in the system of Sunday school instruction, one of the pleasing effects already produced by its operation is, the creation and establishment of a common interest in the common cause of human happiness. All the parts of society, from the highest to the lowest, coalesce and co-operate in exciting and bringing into active exertion, the best and noblest feelings of our nature for the general good. The members of the social circle in the two extremes of society here meet, and beget a mutually kind feeling and interest in each other's behalf.

While the patrons and teachers on the one hand, feel the bowels of their compassion moved on account of the deplorable ignorance of the poor and indigent; the Sunday scholar on the other, looks up with thankfulness and

gratitude to his benefactors, and imbibes for them a strong attachment, for their generous labours in his behalf.

Were these, Sir, the only advantages to be derived from sunday schools, the benefit would be a rich compensation for all the labours bestowed upon them.

But the natural tendency of this mode of instruction, is to produce on the minds of all who are engaged in it, a salutary and lasting impression; the effects of which, necessarily extend to the body politic.

The statesman, who extends his view, and takes into his calculation of political economy and national wealth, that important integral part of every nation, which performs the *labour* of the country, and which, in the hour of danger, forms the *bulwark* for her defence, will not be unmindful of the great benefits to be derived from a well educated yeomanry. Regard for religion, obedience to the laws, love of country, bold enterprise, daring exploits, intrepid conduct, are among the most prominent and immediate effects produced by the general diffusion of knowledge among that valuable portion of the community.

But passing on to the consideration of the most important and interesting part of the subject, the *moral* and *religious* advantages to be derived from sunday school instruction, permit me to remark, that from the happy effects already produced, it appears, that next to the millennial display of the light of the glorious gospel of the Son of God, for the salvation of sinners, it is destined to revolutionize the moral world, extirpate errors, dispel superstition, and utterly to destroy the idolatry of paganism; and accomplish more of moral, religious, and mental improvement among the great mass of the human family, than all the other means put together, that have ever been devised.

The march of this wonderful scheme of benevolence, has long since distinctly marked its path-way, through many of the benighted cities, towns and villages on this, and on the other side of the Atlantic, bearing down all before it, and dispensing light and knowledge, consolation and joy, to thousands of *parents and children*; the fervent benedictions of whom, will ever rest upon those who have been instrumental in the performance of a work fraught with blessings so rich to mankind.

Like the good Samaritan—while the rich and the great, the scribe and pharisee pass by on either side, the humble poor, this institution opens wide her hand, takes in the ignorant, destitute stranger, and leads him to the great physician of the soul, provides him with all the necessary aid and instruction for the attainment of an immortal crown of life.

Already has it proved to be an enlightening and quickening spirit to the minds of millions, who would otherwise have remained shrouded in the darkness of intellectual night.

The dawn of a resplendent day, replete with promises the most cheering and transporting, has at length opened upon the world, and if the signs of the times deceive us not, the period is not distant, when equal rights and equal laws, civil liberty, and pure religion, will be extended to all the members of the human family, and the kingdom of our Lord Jesus Christ, be established in every land and in every heart. For if, as it has been said, knowledge be power, what an accumulation of moral and intellectual strength must not, ere long, be arrayed against the ignorance and superstition of the world, when through the instrumentality of missionaries and sunday schools, bible and tract societies, the knowledge of the everlasting gospel shall be diffused among all the nations of the earth.

The period *has* arrived, when we see verified in part, the prophetic declaration, that knowledge shall run to and fro, and fill the earth, as the waters cover the sea. Now, we behold, on each return of the holy sabbath, with its hallowed morn, ushered in the consecrated time for doing good. Then commences the god-like work of gratuitous instruction to the poor. From their humble dwellings, the children of indigence, with the Bible in their hands,

and thanks be to God, with many of them, the love of its truths in their hearts, find their way to the Sunday school, where they engage in the acquisition of knowledge; not that which puffeth up, but that which edifieth, and which, with the blessing of Heaven, will make them wise unto salvation. What subject for reflection can be more pleasing to the benevolent Christian heart, than the fact, that not less than one million of the rising generation, within the bounds of protestant Christendom, are now, every Sunday morning, taught the lessons of heavenly wisdom, directed to the cross of Calvary for life and salvation, and join in singing the praises of redeeming love.

With these remarks, I submit the following resolution, only adding this statement,

A few weeks since, a gentleman called on me for the purpose of inquiring for some employment in a situation connected with some of the religious publications, or public journals in the city of Washington.

He appeared to be about thirty years of age, and had a countenance peculiarly mild and interesting, bearing on it the marks of piety and heavenly-mindedness.

He stated, that he had been employed some years ago, in teaching school in Sierra Leone, in Africa, but the climate not agreeing with his health, he came to America, and had been engaged for some time in different parts of the country in keeping school, and private instruction, and now wished to engage in more active and useful labour for the benefit of mankind, and the furtherance of the Redeemer's kingdom. But not being able to procure the situation in which he was desirous of being placed, he shortly afterwards embraced the offer of a gentleman living some distance from the city, to become a private tutor in his family.

In conversation with him one day, the subject of Sunday schools was adverted to, and to my surprise, he declared, that of all men, he ought to be the most thankful to God, and the greatest friend to them; for that *all the instruction* he had ever received, was in a Sunday school in England.

(Addresses to be continued.)

AUXILIARIES,

Recognised May 11th, 1826.

Charlotte C. H. Sabbath School Association. John Thomas, *President.* William Huntingdon and William W. Bailey, *V. Presidents.* John Morton, Paul C. Vinarell, James P. Marshall, Clement C. Read, Rev. I. W. Alexander, Winslow Robinson, Henry A. Watkins, Archibald Waughan, T. C. Watkins, A. A. Davidson, Richard G. Gaines, *Managers.* Tazevell T. Morton, *Secretary and Treasurer,* Charlotte C. H. Vergennes, Vt.

New Orleans Sunday School Union, instituted March 5, 1825. John W. Smith, Esq. *President.* Beverly Chew, Esq. *V. President.* H. Tarrié, *Rec. Secretary.* James Robinson, *Treasurer,* Col. John Thomas, R. M. Welman, W. W. Caldwell, William Coleman, Patrick Thompson, Dr. P. D. Houston, and Thomas Sheldon, *Managers.*

I. A. Maybin, Esq. *Corresponding Secretary,* New Orleans, La.

Briceland Cross Roads Sabbath School Society, instituted 1819. Robert Withroo, *President.* James Justice, *Secretary,* Briceland Cross Roads, Washington Co. Pa.

Wesleyan Sabbath School, Philadelphia, instituted 1826. William Heanre, Esq. *President.* Samuel L. Kennan, *Secretary,* Kensington.

Stokes County Sunday School Union, instituted April 16, 1826. Thomas T. Armstrong, *President.* Jeremiah Gibson, Matthew R. Moore, Anthony Bitting, *Managers.* C. L. Barmer, *Recording Secretary.* Reuben D. Golding, *Treasurer.* Dr. John Pepper, *Corresponding Secretary.*

Vermont Sunday School Union, instituted September, 1825. Hon. Chauncey Langdon, *President.* Rev. Walter Chapin, Rev. Thomas A. Merrill, *V. Presidents.* Rev. Joseph Tor-

rey, *Recording Secretary*. Hon. I. Loomis, *Treasurer*. Rev. Charles Walker, Rutland, Vt. *Cor. Secretary*. Swedesborough Sunday School Union, Rev. Simon Wilmer, *President*. Morton Still, *Vice President*. Joseph Pierson, *Recording Secretary*. Jesse Avis, *Treasurer*, and A. B. Amerman, Swedesborough, Pa. *Cor. Secretary*.

Bergen Sabbath School Association, instituted April 8, 1826. Rev. John Cornelison, *President*. Richard Godman, *V. President*. N. Freeland, *Treasurer*, and William Kirby, *Corresponding Secretary*, Bergen, N. J.

Prattsburgh Sunday School Association. Rev. James H. Hotchkin, *President*. Elam Bridges, *Treasurer*. William Beardsly, *Secretary*, Prattsburgh, N. Y.

Milford, Pa. Sunday School Society. Samuel Dupuy, James Wallace, *Superintendents*. Moses Bross, Milford, Pike County, Pa. *Secretary*.

Woodbridge Sunday School Association, instituted April 27, 1826. John Stryker, *President*. John C. Lloyd, *V. President*. Rev. William B. Barton, John T. Halsey, George Y. Brewster, and Ichabod Potter, *Managers*. John C. Condit, *Treasurer*. Franklin S. Gale, *Recording Secretary*. Edward Wetmore, *Secretary*, Woodbridge, N. J.

MONEYS received by the Treasurer of the American Sunday School Union, from the 20th of April to the 20th of May, 1826.

MINISTERS MEMBERS FOR LIFE,

By the payment of thirty dollars and upwards.

Rev. WILLIAM L. McCALLA, Pastor of the 8th Presbyterian Church, Philadelphia, by members of his Church, - - - - \$50

Rev. JAMES P. WILSON, D. D. Pastor of the 1st Presbyterian Church, Philadelphia, by the ladies of his congregation, - - - - 30

Rev. JOHN CHAMBERS, Pastor of the 9th Presbyterian Church, Philadelphia, by the teachers of the Sabbath School connected with his church, - - - - 30

OTHER MEMBERS FOR LIFE,

By the payment of thirty dollars and upwards.

John Steel, Jr.	- - -	\$30
Jonathan Alden,	- - -	30
E. W. Seeley, in addition to a former subscription of \$30,	-	100
Thomas Elmes,	- - -	30
Robert Hare,	- - -	30
John Gulliver, Boston, Ms.	-	30
Henry Hill, Do.	- - -	30
William Wallace,	- - -	30

ANNUAL SUBSCRIBERS,

By the payment of three dollars.

A. W. Wright, 1826,	-	\$3
William Alexander, do.	- -	3
William H. Hart, do.	- -	3
Cumberland S. S. Union,	- -	3
E. Kroll,	- - -	3
William Patton, Jr.	- - -	3
William A. Wilmer,	- - -	3
A. Claxton,	- - -	3
Stetson Lobdell,	- - -	3
Timothy Caldwell,	- - -	3
George K. Kuhn,	- - -	3
Pyle & Pedrick,	- - -	3
Jonathan Alden,	- - -	3
William B. Johnson,	- - -	3
Miss Garretson, Rhinebeck, N. Y.	-	3
Female S. S. Society of Chestertown, Md.	- - -	3
I. Siter,	- - -	3

DONATIONS.

Margaret Pepper,	-	\$10 00
John Hancock,	- -	62½
From the children of Stonington Sabbath School, Conn. for publishing sabbath-school books for gratuitous distribution, through the hands of Mr. Rodman, by Mr. T. D. Williams, New York,	- - -	10 00

FOR THE MISSIONARY FUND.

Philadelphia Sunday School Concert of prayer, May, \$10 50

INITIATORY SUBSCRIPTIONS FROM

Charlotte C. H. S. S. Union,	\$3
New Orleans S. S. Union.	- 3
Briceland & Roads S. S. Society,	3
Stokes County S. S. Union,	- 3
Vermont S. S. Union,	- 3
Swedesborough S. S. Society,	- 3
Bergen S. S. Society,	- 3
Prattsburgh S. S. Society,	- 3

Milford S. S. Society,	-	-	3	Phillipsburgh, Pa.	-	-	-	3
Woodbridge S. S. Union,	-	-	3	New Hope, Alabama,	-	-	-	3
Ontario Co. Union,	-	-	3	Maine Union,	-	-	-	3
Kensington, Philadelphia Co.	-	-	3	Lexington Baptist, Ky.	-	-	-	3
Venango Co. Pa.				Vergennes, Vt.	-	-	-	3

SECOND QUARTERLY REPORT of the *Male Association of Sunday School Teachers* in Philadelphia, presented at the Public Meeting, May 15, 1826.

In presenting you with the Quarterly Report, the committee experience emotions of pleasure, mingled with regret. Of pleasure, in anticipation that the report they are now about to lay before you, will gratify you with a view of the operations of sunday schools, and excite you to persevering and additional efforts for the advancement of the great cause which you have undertaken—of regret, in being obliged to state, that some schools which were in successful operation, have been discontinued; and that so few among the large number of scholars under our instruction have become the disciples of Christ.

The committee have ascertained, that there are 89 schools under the care of 496 male, and 719 female teachers, containing 4,986 male, and 6,256 female scholars; making a total of 89 schools, 1,215 teachers, and 11,242 scholars.

The number of teachers who have made a public profession of religion during the last quarter, amounts to 12, and 2 scholars. There are 24 schools that have libraries containing 3,835 volumes; 19 schools have received frequent pastoral visits, and 9 have been visited but once. The remainder report that they have not been visited at all.

The following extracts are made from the general observations of the reports.

No. 5, reports, as an evidence of the gratitude of parents, we would mention, that the mother and grand parents of two boys, sent a message by the children, that they were going to remove to New York, and expressed their thankfulness for the attention that had been given to their children, during their attendance in the school. The superintendent availed himself of this opportunity to give them a parting visit, and gave them the names of some of the sunday school teachers in New York, where he recommended them to be sent, if their location became convenient. The expressions of gratitude of the family, occasioned by this visit, were almost overpowering; and while a few words of advice and exhortation were offered, the tear of sympathy was mutually manifest. It is believed, if teachers generally knew the feelings of many of the parents towards them, and the pleasure that arises from visiting them, there would no longer be cause to complain of neglect in the important duty of visiting the absentees.

No. 8, reports, that the school had been in a declining state for about twelve months. Two or three months since, the Rector of the church invited several members of the church to engage in the school, and they now attend, though with great disadvantage both to themselves and the school. To themselves, because generally, they are heads of families; and to the school, because they are only able to give their attendance in the afternoon: but, since they have taken charge of the school, it has progressed with some degree of encouragement, and it is confidently believed, that under the divine care, it will continue to do good.

No. 27, reports the death of one of their scholars, Sarah L——, nearly eight years of age, an account of whom is published.

No. 48, reports, that their plan of rewarding the scholars has been changed during the last quarter. Instead of rewarding them with tickets, they allow them the privilege of taking books from the library. Those that are too

small to receive books, they reward with a tract, and have so far found the plan to succeed beyond their expectations.

No. 49, reports one of their scholars, nine years of age, having professed religion during the last quarter, and four of their teachers having been scholars.

No. 56 has been visited by the same individual of the Committee, three or four times; at every succeeding visit he found the school in a better condition than the preceding, and wishes it particularly noticed, that at every visit he found the pastor present.

No. 57, reports, that they have several scholars who appear to be anxious about their souls' salvation; we have a prayer meeting every Monday evening, by which, we think, some good has been done.

No. 61, reports, our school has been in operation about four months. Our teachers are, for the most part, new beginners in the work, but they evince an interest in it by their constant and punctual attendance, that is truly encouraging. Our teachers belong to different churches, and different denominations.

No. 85, reports, since our last Quarterly Report, we have followed to the grave the remains of one of our teachers, and one scholar; the teacher made no profession of religion, but her friends, who surrounded her dying bed, have the unspeakable satisfaction to believe, that having finished her labours in this fleeting world, she has gone to take up her abode with her Saviour and her God. Respecting the child, we have only to say, that it pleased the Lord in his wise providence, to deprive her of her reason throughout her illness.

By the foregoing extracts, it will be perceived, that much remains to be accomplished before sunday schools shall have realized their legitimate effects. The committee would not be understood to say, that there is no interest in the cause of sunday schools; on the contrary, much has been done.

To be punctual in our attendance at the school, and in visiting the absent children, is not all that is necessary to render our efforts successful. These are indispensable, yet if unaccompanied with a deep sense in our own hearts, of the truths we attempt to teach, we cannot expect our labours to eventuate in the conversion of those committed to our care.

Are there not among us those who mourn in secret, and are praying for a revival of religion? We know that God is faithful, and that if we persevere and are importunate, it will be our happiness to see the little ones under our care coming to him, who said, "Suffer little children to come unto me."

When the design of sunday schools is considered, that they are intended for the religious instruction of all classes, it is painful to the committee, that they observe so few of the children of the higher grades of society within their influence. The advantages that would result to the community, to our country, and to the world, are incalculable, if these could be brought within the compass of faithful sabbath school teaching.

The subject is brought before you here in the hope, that some measure may be taken by the Association, to render these advantages available to all. An erroneous opinion is abroad, that sunday schools are intended for the poor alone. They are schools for religious instruction, and judge ye, whether the rich do not need such instruction as much as the poor.

The committee feel a pleasure in reporting, that pastoral visits in many of the schools, are frequent. There is a secret influence resulting from the notice taken by Ministers, of the schools belonging to their respective churches, which has a very beneficial effect, and the committee hope, that in those schools which are reported as not having received a pastoral visit during the last quarter, there may be an interest felt, which will show itself in action.

In conclusion, the committee would not be unmindful, brethren, that the children of our care are rapidly passing from beneath our instruction. To some, who, at our last Quarterly Meeting, were alive and in health, the command has gone forth, and their souls have been summoned into the presence

of their Maker and their God. Others have been called to enter upon the busier scenes of life.

We, ourselves, are pressing onward with the same rapidity to eternity. How short the time allotted us for imparting instruction! Have we ever felt the worth of our own souls? Do we want other or greater motives than these to engage with more vigour in our work? therefore, let us do with our might whatsoever our hands find to do, for there is no work, nor device, nor knowledge, nor wisdom in the grave to which we are all hastening.

EXTRACTS FROM REPORTS OF AUXILIARY SOCIETIES.

From the Charlotte Sabbath School Society.

We have found our connexion with the American Sunday School Union advantageous to the scholars, teachers and superintendents, and wish a depository of the publications of the Sunday School Union to be made in some central place in Vermont, to which we may have ready access, to form a library of sunday school books in this town.

Weybridge School Society.

Education in this town, in general, is good. We have six common schools, which are usually taught from six to eight months in a year, by competent English instructors. Our mode of instruction in sunday schools has been for two years past, to follow one of the Evangelists in course; one chapter only is given out on each sabbath, which after being read to the scholars by the teachers is familiarly illustrated by our pastor. The teachers keep account of the verses recited. Our pastor usually visits us every sabbath. Among the causes impeding the progress of sunday schools, sloth, ignorance and indifference may be mentioned as our worst enemies.

The librarian rewards the scholars with a book once a month, which is regularly exchanged: no scholar is permitted the use of a book unless he has attended three sabbaths in the month preceding, or can give satisfactory reasons for absence. We have a revival of religion which commenced with one of the teachers last season, and we trust nearly 20 have passed from death unto life. Several of the scholars entertained hope, but some of them are considered doubtful cases. We would add that we derive great advantages from our library, as it affords a sufficient stimulus to attendance, and at the same time excites a happy influence in the families where the scholars carry them. Religious knowledge is thus spreading into almost every family. The familiar ministrations of our pastor, draws in a goodly number of the congregation who are thus gaining instruction, instead of spending the intermission in unhallowed converse as is too commonly the case.

Massachusetts Sabbath School Union.

African School, Belknap Street, contains 11 teachers and 120 scholars, 59 being regular attendants. "Within the last year we have been able to procure a library of about fifty volumes, for the use of the children. A Bible class consisting of six boys has also been established, and promises much good. Three times during the last year we have invited parents to meet with their children, when they have been addressed by a clergyman. These addresses, we hope, have been the means of awakening among the parents, a new interest in their children, and a stronger desire that they may be instructed in the things that make for their everlasting good. The general improvement in the school encourages us to persevere, and to hope, that some who are now from sabbath to sabbath taught in the Holy Scriptures, may, through the rich grace and mercy of our God, be prepared for, and employed as heralds of the cross in the land of their fathers."

African School for Adults, contains four teachers. The whole number of adult pupils instructed is 150. The average attendance 25. The employment of the pupils has been reading, chiefly in the bible, reciting parts of scripture and hymns, and in conversation intended to explain those parts of scripture which had been read or recited. It is pleasing to reflect that some, who, at the age of fifty and upwards did not know the alphabet, now read their bibles. Several have become hopefully pious, and have made a profession of religion since they became members of the school. There have been some instances of a very remarkable change, not only in the views and feelings, but also in the manner of life; and where the whole deportment corresponds with the profession of godliness. The following circumstance is an encouragement to recommend our attendance at the sabbath school:

About two years since, a teacher met a coloured man, an entire stranger, and inquired of him if he had ever been at the sabbath school for coloured adults. The man had never heard of such a school; but the teacher got his promise to attend the next sabbath. The promise was fulfilled, and the man has attended ever since, with great constancy and punctuality, and in point of behaviour and improvement is equalled by few. It is now about a year since he has embraced religion: he has made a public profession, and sustains a good christian character. His attention to religion was occasioned, by the death of one of his acquaintance, who was also a member of the school. The good which has been effected by this school, is owing in a great measure, to the indefatigable exertions of some of the female teachers, to their kind and unremitted instructions, and to their frequent and faithful visits to the families of the scholars. It has often been a matter of wonder that cold and wet, and feeble health, and a long walk to the most disagreeable part of the city, have so seldom interrupted these visits, and the labours of the school."

Besides the schools above described, there are many others in Boston attached to different congregations, and various denominations. Some of them are auxiliary to the Massachusetts Union.

Male Sabbath School in Charles Street, connected with the third Baptist in Charles street, under the pastoral direction of the Rev. Daniel Sharp, contains 110, under the care of eight male teachers. "Since the commencement of this school in 1816, there have been connected with it at different times 620 boys, under the care of 12 directors and 70 teachers, 14 of whom became professors of religion, subsequently to their connexion with the school, and six of the number have been licensed to preach the gospel; three of whom are settled in the ministry.

Four teachers have died, leaving pleasing evidence that they have gone to receive their reward. A year since one of the children, of Irish descent, about five years of age, was burned, so as to cause his death; and in his distressed moments made mention of his teacher, with much apparent interest. Though young, this child had repeatedly reproved his mother for swearing, saying that his teacher said it was wicked." We have a library of upwards of 150 books, which are much read by the children.

Female Sabbath School in Charles Street, also connected with the Third Baptist church, contains 205 girls, under the care of 17 teachers. "Two scholars have professed religion since their connexion with the school. At the commencement of the school in 1816, most of the children were in a state of deplorable ignorance in regard to the word of God. Many of them have made rapid improvement. One girl selected 90 passages of scripture to prove the depravity of man: others have found from 60 to 70 passages to prove that mercy is God's darling attribute. A library is attached to the school. Teachers' meetings are held once a fortnight, when an account is given of visits made to the parents. In many instances the teachers have afforded temporal and spiritual relief, and the blessing of many ready to perish, have fallen on them. Two hundred and fifteen visits have been made by the teachers the past year."

West Springfield—The Baptist sabbath school in this place, connected with the church under the pastoral care of Rev. Thomas Rand, was commenced in 1816 with only a few scholars, instructed wholly by the pastor. In succeeding years the number increased, and some assistance was offered, principally by the teachers of district schools; until the year 1825, when 14 young persons came forward, at the invitation of the pastor, and offered their services. The school is kept only in summer. In former years we have given premiums, according to the number of verses recited, but the last two seasons we have apportioned them according to the punctuality of attendance. Two scholars and one teacher have made a profession of religion, since their connexion with the school.

Westborough—This school is in the congregation of the Rev. Elisha Rockwood, and numbers 26 teachers and 142 pupils. It was instituted in 1817, since which period 14 teachers and 22 scholars have made a public profession of religion. The school was at first commenced by a few females only, and the number of scholars was small.

Holden—In the congregation of Rev. Horatio Bardwell, is a large school, containing 27 teachers and 176 scholars. At the commencement of this school last spring some new regulations were adopted. Instead of permitting the children to commit a long lesson when they pleased, all of the same class were required to recite the same portion of scripture previously given out by the teacher: thereby affording him an opportunity to prepare himself to explain and enforce the truth learned. The two sabbaths before the school closed, the scholars were occupied in reviewing the ground which they had gone over. The school was publicly examined, and books were distributed among the scholars as rewards; after which an appropriate discourse was delivered to the children. This exhibition was peculiarly interesting to the friends of sabbath schools; the children and youth promptly answered the questions which were put to them, on the great and leading doctrines of the gospel; and manifested an improvement and attention to the instructions of the school, which encouraged the hope that the seed sown will spring up and yield an abundant harvest.

Holliston—This school is managed by a sabbath school association, from whose board of directors, a superintendent and assistant are chosen. The average number of scholars during the six years of the society's existence is about 73, and the number of teachers has varied from 15 to 25. The scholars who have attended to the theological questions, and Wilbur's Testament, have been, generally from 15 to 20 years of age: and we can safely say that great benefit has resulted to the scholars and teachers from these exercises. It is worthy of remark that nearly one third of the male members of the church in this place, have joined it since 1822, and have been either teachers or scholars in the sabbath school. A number of females, also, who have been connected with the school, have made a profession of religion.

Your managers, soon after their organization, directed their attention to providing a depository for the sale of books. In June last, such an establishment was opened at No. 90 Washington street, Boston, under the superintendence of Mr. Amos H. Haskill, which is kept supplied with books by the parent society, and with which it is immediately connected. All societies and schools in this commonwealth, which are auxiliary to the Massachusetts Union, can there procure books at a large discount from regular prices. Schools not auxiliary, obtain no deduction. The depository is well supplied with the numerous publications of the American Union, and orders can be promptly answered. New works are constantly added. The *Youth's Friend*, a monthly publication of the parent society, designed as a reward for sabbath school children, may also be regularly obtained at the depository.

An agency is also established in Boston, for the Sabbath School Magazine, also published by the American Union, which is worthy the regular perusal of every teacher. All information on the subject of sabbath schools, which flows to the parent society through the medium of its numerous auxiliaries is there-

in made public, and facts evincing the utility of their exertions, are from time to time published, and are calculated to strengthen the hands and animate the hearts of the teachers, to still greater efforts in this cause.

A sabbath school teachers' concert for prayer was recommended by the American Union last year, to be held on the second Monday evening of each month, which has since been observed by many teachers in the state, particularly in Boston.

All the teachers of sabbath schools in Boston assemble on the second Monday of each quarter, for this purpose, and these meetings have been found of much practical benefit.

The number usually collected on these occasions is from 3 to 400. The intermediate second Monday evenings, are observed to considerable extent by the schools separately.

During the past year this Union has sustained a serious loss in the death of the Rev. Dr. Baldwin, a venerable member of the board of managers and senior Vice President of the society. He was present at the public meeting of the union last year, and took part in the exercises.

In reviewing the steps which have already been taken by this union, to advance the cause of sabbath school instruction, it will be apparent that some progress has been made. The work, however is but just begun: the religious community are evidently becoming more interested in this subject, but the interest needs to be increased an hundred fold. The ranks of devoted teachers are augmenting, but the labourers are still comparatively few. Pupils of sabbath schools each year outnumber those of any preceding year. Yet multitudes of children, among us, continue destitute of such instruction. A goodly number of those who have been the objects of this labour of love, have through the blessing of God, been emancipated from the thralldom of the prince of darkness, and translated into the kingdom of God's dear Son: yet multitudes of sabbath scholars remain destitute of the saving grace of the gospel. Much remains to be done. The sabbath teacher's watchword should be "Onward:" let him advance steadily, with a firm reliance on God's blessing to make his exertions effectual, and they shall not be in vain.

Rhode Island Sunday School Union.

Among the benevolent institutions of the day, none has higher claims on the moral and religious public than sabbath schools; their immediate sphere of operation embraces that most important class of the community, the rising generation. On the formation of *their* characters, the perpetuity of national blessings are suspended. If they grow up *ignorant* and *vicious*, our civil and religious freedom must die with the present generation; if they grow up *virtuous* and *well informed*, we have nothing to fear, either from domestic discord, or a world in arms against us. How then, can a real lover of his country be indifferent to sunday schools?

But there is a consideration in favour of sabbath schools of still higher, even of eternal importance. Experience proves that they have been the means, not only of reclaiming youth from vice and degradation in this world; but of restoring to them the moral image of God, and informing them of a blessed immortality! What *christian* then, can be indifferent to these institutions? Sunday schools are important in every *section* of our country, but particularly so in our state.

Our citizens have heretofore thought it best to make no *legislative* provision for educating our youth, but to leave *that* concern to be managed by the several towns in their own way. The consequence is, that although our principal towns have made ample provision for the education of youth, yet in some, it is too much neglected. Forming sunday schools in those places, would in some measure, supply this deficiency, and furnish the inhabitants with the best possible evidence of their utility and *experience*. What parent, who deserves the name of a parent, would not rather have his children learning to

read and understand the moral duties of the New Testament, than to be spending the sabbath in idle sports, or strolling about the fields to no valuable purpose.

Our association is but in its infancy; and although we have no reason to despond, our funds, are as yet, inadequate to the magnitude of our object, and the extension of our views. We therefore call *emphatically* both upon the *friends of society*, and the *friends of Zion*, to come forward, and afford us their united aid. If they will do this, every town, and village, and neighbourhood in our state, will soon witness the assembly of its youth, in sunday schools. Here they will be forming those habits of order, and subordination, which are so necessary to the character of good citizens. Here they will acquire that knowledge which will be useful to them in life, and which, with the Divine blessing will prepare them for heaven.

This Union was formed on the 29th of June last, and has nine auxiliary societies, but its very recent organization, precludes an exact statement of the number of schools, &c. and we have put down in the table a low estimate. The Rev. Oliver Brown, commissioned by the parent society, acts as a sunday school missionary in this state.

Connecticut Sunday School Union.

In presenting the Second Annual Report of the Connecticut Sunday School Union, the board of managers deem it their duty in the first place, to acknowledge the goodness of God, in continuing to sabbath schools in this and in other lands, his gracious and most holy protection.

At the last annual meeting the number of auxiliaries was 31, consisting of 650 teachers, and 4000 scholars; we *now* number 52 auxiliaries, 1200 teachers and 7000 scholars.

We are much gratified to learn that many teachers and scholars connected with *our* society have been numbered with the followers of Christ, since they became members of the sabbath school.

The managers have observed with much pleasure that most of our auxiliaries have established libraries for the benefit of their schools; and without hesitation, they would recommend this mode of rewarding to all the schools connected with them.

Our union has recently met with a severe loss in the removal by death of Mr. Chauncey Whittlesey, the missionary alluded to in our last report. As the rule of his active obedience, he adopted the precept, *to spend and be spent in the service of his Lord and Master*. We hope one of a kindred spirit will soon be commissioned, to promote the sabbath school cause in our state.

That the benefits of sabbath school instructions are of immense importance, and that they hold a place among religious and charitable institutions second to no other, will be evident to all who reflect, that early religious instruction is not only recognized in the Scriptures as of utility, but that it is commanded in the most positive manner. With the commands of the Bible, the experience of mankind has ever been coincident. In all it has been the most powerful means of preparing children for usefulness and respectability in the present life, and for happiness in that which is to come.

When therefore, we view the number of schools, and survey their religious advantages, and contrast them with the institutions which existed thirty years since, we are led to the indulgence of the most pleasing anticipations. Much good has resulted—many teachers, many scholars, have died rejoicing in the benefits received through the medium of sabbath schools. Good will *continue* to result, and in these institutions a generation to the praise of God will be trained up.

To the citizen, who desires a peaceful, friendly, and enlightened neighbourhood; to the patriot, who desires a continuance of the blessings of a free republic; to the minister of the gospel, who is anxious to see the salvation of the lambs of his flock; and to the christian who prays that the kingdom of God

may come, and his holy will be done, we would respectfully say *encourage sabbath schools*; the state of society, the existence of our civil institutions, the interest of the church of God, will soon be affected, and that in no common degree, by the character of these children.

New-York Sunday School Union.

From the reports it appears that the schools connected with this Union have increased to the number of *sixty*, of which the following general statement is correct:

The number of male conductors is - - - - - 538

Female do. (belonging to this Union) - - - - - 236—774.

Of these 417 are professors of religion; the remaining 357 are not professors.

There are of Scholars—

White boys	-	-	-	-	-	-	3096
Coloured do.	-	-	-	-	-	-	326
Do. Adults	-	-	-	-	-	-	94—3516
White girls	-	-	-	-	-	-	1325
Coloured do.	-	-	-	-	-	-	103
Do. Adults	-	-	-	-	-	-	57—1485

Total number of scholars 5001

Your committee have noticed with great pleasure, that the **SELECTED LESSONS** which had just begun to be practised upon last year, have been introduced into fourteen of the schools, and attended with the happiest results. They have been adopted by the Female Union of this city, and as a further testimony in their favour, they have been approved and published by the board of the National Society.

Your committee cannot pass by this subject, without earnestly recommending to every school under its care the adoption of the "*Selected Lessons*," and they hope that this plan will very soon be so systematized, that every school may be furnished with the same lesson—that thus, every teacher and every scholar may be occupied upon the same subject at the very same time.

Your committee have also had the satisfaction to learn, that in some few districts in our city, a weekly lecture is given by the pastor of one of the churches, in illustration of the lesson for the ensuing sabbath. By this means the teachers are assisted to a better understanding of the subject themselves, and qualified to impart the same instructions to their respective pupils in a more acceptable and profitable manner. Your committee are satisfied that if this measure could be more generally introduced into several sections of our city, (say one for each denomination of Christians that compose the Union,) the most beneficial results might be anticipated.

Your committee have been happy to learn, that in addition to the libraries which had been established at the date of the last report, several new ones have been formed, for the benefit of the scholars; some of them are very liberally patronised. Great care is taken to select the best and most approved works in morals and religion. In one report the superintendent says, "that our library is not without its special benefit, we have convincing proof. The mother of one of our boys will ever have cause to praise God for it. The '*Life of Mrs. Graham*,' which her son had obtained at the library, was the means which God blessed to the saving of her soul. She has since made a public profession of religion; and we can truly say, she adorns the doctrine of God her Saviour in all things."

The Monthly Concert has been regularly maintained, and is exciting in its behalf a constantly increasing interest.

(To be continued.)